

IXDO-CHINA

has the of writing from personal experience, but in he has in expressing himself in a foreign language where he is never sure of **conveying** the appropriate shade of meaning. He but by his medium arid this self-consciousness itself in a certain stiffness of style. Indo-Chinese literature as yet has produced only a few noteworthy books, but it has, aside from **its literary** merits, significance as a record of the progressive attempt by French and Araiamites towards mutual understanding.

are notoriously poor at giving information about themselves. Theirs is a distrust which has historical justification. In any inquiry, the Annamite sees the Inquisitor. His natural **secretiveoess** is by hyper-sensitivity about any defects in his

He criticism of them as a reflection upon himself. **When**

he his compatriots, it is as he would have them appear to the

as they actually are. Like the colonials who

to in any unflattering portrait, the Annamite pro-

as criticizing his fellow countrymen.

Being on the

he old Annam as a Terrestrial Paradise, the **the** for every subsequent **flaw**. Telling the truth has

fay the Annamites as poverty of wit.

The

are to be as best they may serve one's purposes.

would lite to hear is surely the

of **in the** **Truth** is not absolute but relative,

the by which a man may be judged,

are discouraged in the Annamite

at **to** Ms rise **10** life, so it is natural that Annamite writers

arc in objective infomiation.
Disinterestedness
has of The coveted
to muster the longest
of sad deliberately
discouraged. This
of the digressions
they prevent an
Anuamlte
Ac by pungent, terse
phrasing, or by a
a like Z« & JLyr,¹ written in
the in style, suffers from boring
digres-
sion* of observation.
a of the but as yet the is too
«nd here has t
» Kg,